776 Jäschke, means "low." The name could therefore well mean "the
773 lower one." (Compare ljï-ba and lci-ba, "heavy.") The Klu-mo or female nymphs are famous for their beauty and Kesar is therefore warned not to fall in love with them. In No. 7 of the Glin-glu of Kalatse, [1] aBru-gu-ma to Kesar:

Oh my wise king!
When you now descend into the land of the water spirits
And see all the nymphs of that land,
Then forget not your helpmeet in the land of man.

[301] The Ladakhi women want to equal the nymphs in beauty and
[232] therefore they wear on their head broad leather strips covered with turquoises, which fall from their heads down below the middle of their backs. This leather strip, called te-rag, is supposed to represent a snake growing out of the human back. This, according to the rules of ancient Indic art, is the characteristic feature of the
[784] Nagas. To this realm of the waters belongs everything that lives and moves in water. It therefore includes fish, frogs, and quite especially water snakes. Since all these creatures can assume human form, even if only with the insignia mentioned, the Tibetans may not eat any of them. The nymphs are supposed to distinguish themselves not only by multitudinous propagation (consider the many fish eggs), but also by a high degree of wisdom. When Kesar's letter arrives in Glin, in which he announces his return from the north country, a nymph is the only creature who can read the writing (1).

1. Lower Ladakhi Version, "Capture of aBru-gu-ma," No. 7. [1]

With respect to King lJogs-po, it should also be mentioned that according to song No. VIIb of the Wedding Songs of Kalatse, he is identical with the famous Ma-dros-zil-chen (Avavatapta, "Not-hot"). In this way we are told his dwelling place at the same time. It is the above-named Manasarowar Lake, the lake Ma-dros. In the chronicle of Ladakh we read in the report of King Khri-sron-Ide-btsan that this human king, or his friend, Padmasumbhava, got the king of the nymphs to come up to the surface of the Manasarowar Lake by holding a thunder mace (vajra) in the water of the lake. The
776 nymph who was able to read (mentioned above) had been brought
773 out of her element only because someone had thrown poison into
951 the water. The king of the nymphs had to promise the king of mankind never to let leprosy come again among

[1] [See pp. 1-8, Category 116 for references--Analyst]

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There were a few instances of frigidity and impotence, Tashi Dawa said. He treated these with aphrodisiacs and they gave him no more trouble after that. The medicine used in such cases was the juice of the Japutsitsi plant, popularly called Gege of Wangla, (I was not able to identify this plant botanically and therefore cannot give its Latin name).

I met Thakur Mangal Chand, alias Tashi Dawa again, upon other occasions, and was treated to long discourses on Tibetan medicine. The data, which I noted at the time appears to be irrelevant to the question of polyandry, however, apart from the interesting cases mentioned above, so I shall abstain from giving a fuller account of it here. It is nevertheless perhaps worth mentioning that I heard from the *amchi* that abortion was practised on unmarried women and even on married ones in certain circumstances (when it was too apparent that conception was not due to relations with a husband). To bring about the required results, he made use of a mixture of horse-blood, red soot called *tsot*(?), musk and bee's wax.

On another occasion, I was interested to hear from a *gelong* (*dGe-sLong*), or high ordained lamaist priest, called Dön-drup, whom I met on the 27th of June [illegible] in the village of Billing near Kyelang, of the way in which [illegible] role in reincarnation. When a soul is searching for a [illegible] which to be conceived for rebirth, should the woman eventually [illegible]sen love her husband, it is sure that the new earthly form taken will be female. If, on the contrary, the woman does not love her husband, a boy will be born.

This statement was strangely reminiscent of *The Tibetan Book of the Dead* by W. Y. Evans-Wentz (Third Edition, 1957), in which it is said that if the deceased, who is to be reborn, is about become a male, an intense feeling of aversion for the father and of attraction for the mother comes upon him, or vice-versa as regards birth as a female.

B. POLYANDRY IN RUPCHU *(RUP-CH'HU)* AND LADAK *(LA-DWAGS)*

1. RUPCHU

On the way between Lahul and the Rupchu plateau, I encountered many people on the road, mainly in the evening when we reached camping places. These people varied between Tibetan nomads moving south with goods to sell, Lahulis visiting Kulu or returning from there, and Tibetan pilgrims on their way to and from the holy Buddhist places in The Indian plains.